THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 31, Vol. XXI. Saturday, July 30, 1859. Price One Penny.

NECESSITY FOR AN INSPIRED PRIESTHOOD.

BY ELDER O. C. FERGUSON.

Just in proportion as men arrive at a certain knowledge of truth, so do they attain to real greatness. This knowledge may in some things be arrived at by the well-directed application of our own faculties; but in some other matters, and most important ones, too, no exercise of the mere human intellect will procure absolute certainty.

In mathematics and the science of numbers generally, great certainty is attainable. For example, let us take the simple proposition that 2 and 2 make 4. We are just as much convinced of its truth as if we had a hundred revelations from heaven to assure us of the fact. But when we come to politics or religion, this certainty leaves us, and we are instantly upon debateable ground. What one man looks upon as a most equitable political measure, another denounces as the very height of injustice; and that which one man regards as a beautiful and important religious principle, another shudders at as blasphemy, or laughs at as ridiculous.

If we speak of man himself, the same or even a greater degree of uncertainty attends us. We know comparatively little of the body, and far less of the mind. Metaphysicians and phrenologists, notwithstanding all their researches, cannot tell what the mind is; neither do they know whence it came or whither it is bound; and therefore they cannot direct it in its course. Now, these are subjects of the very highest importance to mankind; yet the world has no certain knowledge of them; and the consequences of this uncertainty are written deep in characters of blood on every age and every land. Yet, from the very nature of things, no exercise of human intellect can ever place these subjects beyond controversy.

The Priesthood is by no means a modern institution. It was held by many in the earliest ages. Even the Saviour of the world was a High Priest after the order of Melchisedec.

It is not intended to introduce here a detail of the peculiar organizations of the Priesthood, but rather to show what gives that organization effect—namely, Divine authority and Divine inspiration.

Mere organization, beautiful and harmonious though it be, could accomplish but little good, if worked by human wisdom alone; but when taken in connection with Divine authority and inspiration, it is the great desideratum which is so much wanted to make up for the shortcomings of our natural intelligence, and without which it is not in man that walks to direct his steps. Comprehending, as it does, a complete system of Divine government, and taught both by past and present revelation, this Priesthood is

not only abundantly able to place our mental, moral, physical, religious, and political institutions on a sure foundation, but also, by showing how the knowledge and practice of correct principles in this world may be made the steppingstone to greatness and exaltation in worlds to come, we discover it to be the means appointed by our heavenly Father to raise man from the very zero of intellectual existence up to a position among the Gods of eternity.

THE ESSAYIST.

THE PROBATIONARY STATE.

It matters not to our subject how long, geologically speaking, the earth was being formed. Whether six days or six thousand years or six million years were exhausted from the time the earth was first conceived, so to express it, until it was brought forth and fitted for the purposes of the Creator in relation to man, or whether or not other forms of life appeared before man, inhabiting the earth during periods perhaps longer than man's probationary term, is not the subject of this Essay. We do not, however, desire to be understood as accepting the old views of orthodox sectarians in relation to the creation of the earth out of nothing in six twenty-four hours, or in relation to the creation of man out of "dust," mixed up and made into an image, into which breath is blown; nor would we be understood as receiving any such views as the basis and beginning of this probationary world and state. All experience and nature and analogies declare, in the language of stubborn facts, decidedly against such views. Nor do we consider that ancient revelation should be charged with the burden of those absurd and now nearly exploded ideas of creation and existence generally. Broader and more natural views are beginning to be taken, and creation is not confined to six days and to one little world-speck in the universe; but a grand creative scheme appears, in which creative operations extend over the distance of the illimitable past, till the mind becomes lost in the endless successions of eternity's periods. Instead of one little inhabited world, a universe appears, gemmed with unnumbered inhabited worlds and systems full of years, and which were peopled with created, redeemed, and celestialized souls before this earth had left the womb of chaos. At least, it is thus that the vision of creation and universal existence appears to the "Mormon" theologian. We do not deem it necessary, then, to fix the absolute beginning of all things to six thousand years back, nor necessary to a view of probation to believe that all things were created in twenty-four hours. With the Lord a day is as a thousand years. We do, however, believe that the probation of the world commenced about six thousand years ago. About that distance back in time the race of man physically began and the probationary state of Adam's family commenced.

But in "Mormon" philosophy there is a state prior to this probationary state. That state is termed the pre-existing state. Things were created spiritually first, and afterwards physically. The spirits of men have passed through a state previous to this. Man was created first in heaven, and God is the Father of spirits. There he passed through a first estate. Who shall number the years of his existence there, or tell when he first began, or the stages of progressive being that he has passed through? Having completed his pre-existing course and experience, at the will of the Father of spirits, he is prepared to leave his native spirit-home to fulfil the purposes of his Father in another sphere of being, and to pass over another of existence's progressive stages leading to the highest state and sphere of action—the state and sphere of celestials.

The fact of the pre-existence of man is necessary to be understood to properly understand the state of probation; and from a *non*-realization of this fact very little is clearly understood of the probationary economy, or of the design and object of man's creation. In considering the state of probation, it is essential either

that the writer should connect it with the pre-existing state, or that the reader should supply those connections in his own mind, for the fact, and philosophy of the pre-existence of man affects philosophy generally and throws new light over the whole field of theology, and especially does it affect the subject of man's probation. It is in view of this that we bring it into close connection with our main subject and consider the fact of the pre-existing state, and the passing from that into the probationary state, as indispensable to the subject of the probation of the world.

It must be understood, then, that all things and all mankind have had a prior existence. A complete, spiritual creation preceded the physical creation. The soul of the world, to so express it, was born and lived in a prior estate, and in this probationary state a body is given to that soul. The millions of Adam's family had passed through a state before this one began. All the great family of Adam, embracing the past, present, and future, constituted a world before this one commenced—a spiritual world, of which the present physical world is the body.

The earth having been created and prepared for the probation of man, and mankind having passed through their pre-existing state and become prepared for their state of probation, in accordance with the purposes and design of the author, their state of probation commences upon the earth, over which man is made the lord. This beginning appears to have been about six thousand years ago, and the length of the probationary period, including the millennium, we fix at seven thousand years.

This estimate can be directly and indirectly deduced from ancient revelation. General analogies are confirmatory of it, and modern revelation has decided the point. During that probationary period the number of the great family of Adam will be completed and this state of trial consummated.

The consummation of the probation of the human family will be by the millennial reign of Christ, and the full consummation of the object of probation will be brought about during that sabbath of this probationary state. Doubtless there will be future states and other branches of Adam's family will shoot forth, until to his generations of time and eternity there shall be no end. But, this probationary state and its generations and its duration will terminate when the numbers of man are completed and the purposes of God in the probation are fulfilled. This probation constitutes a complete course, and it is a state of trial. There were other states, and courses before this began, and there will be many more after this one shall be completed. Adam and his posterity will be found extending and increasing throughout those states and courses into all the eternities to come. But this probationary state stands in the Divine design as a complete whole—as one of the grand divisions of existence—one of the states of progression's infinite series—one of the courses which celestials have passed, and the one which men are now passing. This state is not peculiar to the earth, but common to the universe. It is one of the great paths which innumerable inhabited worlds have trod, and one which millions more will tread.

THE VISITOR.

THE TEACHING QUESTION.

Brother James Collins and brother George Moore are both good men. Both mean equally well, but George is over-zealous to catch the spirit of the new movement that is given to look daily at one side of a question, while James takes pains to walk round and look at all sides, as the following conversation, overheard by the Visitor, who was engaged in writing at the time, will show.

"Yes," replied George, "it should be so; but you must remember, brother James, that in the Conference to which James and George mutually belong, arrangements had been made for a kind of 'preachers' class" to be held in each district of the

Conference, to which a certain number of the Priesthood should in turn be invited, four or five of whom would at each meeting have to speak on some doctrinal principle connected with the Gospel previously named to them, occupying a short time each in turn; the various speakers being called upon at the close of their remarks to review what they had said and show what proofs they had given on the subjects they were called to treat upon; the object of the whole being to train the brethren into a facility for speaking on distinct subjects and to inspire them to furnish themselves with such proofs and evidences of their religion as would be an assistance to inquirers after truth.

Now, these classes were looked upon with great favour by the generality of the brethren; but George, enthusiastic Saint as he was, shook his head as though some principle of his faith was invaded by this plan of studying to preach.

The evening in question he seemed to have been thinking deeply on the matter; and as brother James, his old fellow-preacher in the neighbouring villages, had called in, he seized the opportunity to unburden his mind; and so all of a sudden he darted from a deep discussion on the weather and kindred topics with "I say, James, how about this preachers' class business? I've been thinking it over, but I don't exactly see it yet. It seems to me like knocking our old doctrine of preaching by the Holy Ghost right out of sight. Then there's the *Star* been probing us every now and then about our discourses to the world. Really, I don't think it's the same doctrine we were taught at first."

"I think we were *at first* taught to have a clear understanding of a subject ourselves before we tried to teach it to others," James remarked quietly.

"Yes, of course," said George. "It's not getting a clear idea of our doctrines I object to, but this studying how to preach them in a systematic way. I don't see the necessity—"

"George," said James, interrupting him, "do you remember brother Welch, the leader of the choir? Do you remember what we used to say of him?"

"Yes," replied George. "We used to say he understood singing first-rate himself, but he couldn't convey the least idea of it to anybody else."

"Just so," continued James. "So, also, you may well understand a doctrine yourself, while you may not understand how to tell what you know to others. Why should our minds be like an old tool-house, with the tools and materials thrown one over the other in every corner? Suppose we have got tools in our house, or ideas in our heads (which is all the same thing); that's no reason why they should be in such a confused condition that it will take an hour to get out the proper article, when we could do it in five minutes, if things were a little arranged!"

"I see what you mean in that respect," said George. "But then, you know, we used to say the ministers of the day proved that they were not servants of Christ, because they must learn a sermon by heart before they could preach at all. Of course that will prove the same against us."

"You are not called upon to learn a sermon by heart," said James. "You are certainly called upon to think over the different principles of your religion. You are also called upon to collect together in your mind some of the manifold proofs each principle possesses of its truthfulness from the Scriptures and other sources. You are asked to *arrange* these testimonies to your own understanding, so that they may come readily to your hand, and not be like the tool-house, with the things sprawling everywhere. But after this preparation of your mind is gone into, you are not called upon to fix, like the priests of the day, just the exact number of those ideas you will use and the precise order in which they shall come; but, on the other hand, having studied well the evidences of your religion and lodged each proof in a convenient place in your mind, as well as having a good, simple answer for every objection that may seem to exist, or that might reasonably trouble an honest man, you are then to leave it to the Holy Spirit to dictate which of those well-digested subjects or ideas you shall produce before the people."

"Well," said George, "it don't look so bad, certainly, if it is to be done in that spirit; but the name of studying to preach seems so sectarian."

"Why, man alive," said James, "did you or anybody else ever preach anything you had *not* studied to some little degree? The greatest opposer of studying to preach, if he has the faintest idea of the scriptur-

ality or reasonableness of his faith, must have studied to have got even so far. All men that talk like intelligent beings arrange their ideas to some extent or another. It's only a question between us how far we shall go. Some make a cellar of the job; others, a clean, comfortable kitchen; and others, a parlour. We are not all asked to get up parlours; but nothing less than a clean, homely, well-arranged kitchen will do now-a-days. If it's ever so homely, it must be orderly: that is the meaning of the present teachings, as I understand them."

"I see, I see," said George quickly. "I am quite willing to go in for a clean kitchen myself. I don't like cellar arrangements anyway!"

Here a silence ensued for a few minutes. James sat looking like one who had cleared the ground of his foes and was ready for any number more, while George looked hard at the ground, like one who had fired his biggest shot and done nothing after all. He had admitted himself worsted, but yet he was evidently searching for a further objection, which he soon seemed to get, for in a minute or two he broke out with—

"Your *principle* is right, James,—I see that; but as to putting it into practice, that's the rub. I never try to keep to a subject, while speaking, but I get cramped and can't get along. Now, if I don't confine myself to clearing up any particular principle, but speak just on what may come, I can speak ever so long, and with great freedom."

"I don't doubt you in the least," said James, "because it's just the difference between tying yourself to do something and allowing yourself to accomplish nothing; for that's just what you do, when you speak without a purpose or without a point in view. Besides," continued James, "that 'cramping,' as you call it, is felt by everybody who tries to work anything out complete, and will apply to everything from a sermon to a common piece of mechanism. 'Oh,' says the tinman's apprentice, 'I can get on for hours at hammering and cutting up tin, if you don't tie me down to a particular form. But if you tell me I must make a top and a bottom of a certain size, and sides of some particular shape, and so on, why, I shall get cramped.' And of course he *does* get cramped, but he gets over it after proper practice. And so with the man who will *think* and *say* something when he 'talks.' At first, because of the restriction he puts on himself, he can't 'talk' so freely as he did; and nobody will regret that! But let him persevere in '*talking' no faster than he can think*, and in process of time he will speak as freely as before, and *say something good* all the time he 'talks.'"

At this point of the conversation George looked pretty well satisfied, and the further objections he made were made in a tone that showed he felt they were not insurmountable.

"Was not the Holy Ghost," said he, "intended to assist us in preaching?"

"Certainly," replied James; "but only in the same way that a lighted candle assists a man in arranging a dark room. It sheds a light on the work to be done; but, you see, *the light does not move a single thing*. So, when a man studies or speaks under the influence of the Holy Spirit, his mind is lit up, so that he can see the nature of things around him and how they stand to each other; but the light in him will not arrange his ideas, so that he can *tell* what he sees. A man must exert his own powers and put them in order himself, and be very grateful if he can get the Holy Ghost to shine in upon him while he works, and to be as a candle to him while he hunts and searches in the dark corners and brings things together for his own use and that of his fellow-creatures." After a pause, James continued—"There is another thing that the Holy Ghost will do: it will give to the words uttered such an influence that they will penetrate a good man's heart; and it will flash some of the same light by which the speaker is working over an honest man's mind, so that they will both see the same thing. It can do all this; but with the intelligent, thinking preacher it labours as it were with a sword instead of a club. In one case it shines truly, but through dirty thick glass; in the other, through the clear bright substance only. It has then nothing to stand in the way of its light. With a man who has made his intelligence labour continually, the machine is oiled and bright, and goes easy, and has all the necessary rods, links, and wheels: with the man who never studies, it is the same Holy Spirit, but labouring under the disadvantages of rusty machinery, stiff joints, and no oil. Don't you see that, George?"

"Yes," he replied; "that is quite true. I had thought that I was not rusty on the preaching question anyhow; and I'll be not to be in future, if I can help it. I am glad that, after all, you make a man dependent on the Holy Spirit. I know that Spirit has oftentimes helped me considerably."

"Yes," said James; "but reflect on the times when it has helped you. Have you not felt the benefit of its help when it has led you to some subject which you were previously familiar more than at any other time?"

"Well," said George, after a little reflection, "I certainly remember once in particular, while walking along the road, I got thinking about the doctrine of predestination and election, and my mind seemed to go all round the subject. Oh, what a deal I could see while I ruminated, and what a deal I thought I could explain. Well, I had to preach to some Saints soon after that. I couldn't think of anything at first. I perfectly trembled. But after a bit, this doctrine of election came along so sweetly, and the Holy Spirit rested upon me; all the grand thoughts and the things I had thought out came back to me, and I really did feel that time that I had something to hand out. I felt that there was not only power with the words, but some principle in them. So what you say is true, I know. Certainly, at other times I have felt full of testimony, and rejoiced much in that; yet it has not seemed so solid as it did at that time."

"Brethren," said I, suddenly looking up from my writing, "you have had a long argument. I have been listening out of curiosity to all you have said, and I have noted down your principal arguments. It may do you good to review, like you do at the preachers' class, the points you have made, if you have no objection."

"Oh, go on; do please give us them all," said both nearly at once.

"Well then," said I, commencing, "I think you have seen, with regard to this preaching question, first, that the Priesthood are only called upon to understand what they preach, as they *always* were."

"Next, that there is great use in knowing how to tell a thing to others, as well as in understanding it one's-self."

"Right," said they.

"Well after that, that there is no resemblance between what we propose and the sectarian method of the priests of the day."

"Just so," said George.

"Next, that the Holy Spirit is as much relied upon by those who *study* aright as by those who do not."

"True," said both at once.

"Then you saw that a man may have good tools, but he is all the better for having them arranged in get-at-able order."

"Then, that the opposers of study *have* studied the little they do know, only the arrangement of their ideas is very 'cellar'-ish."

Both laughed outright.

"Next, you saw that the cramping feeling, when one attempts first to keep to a subject, results merely from not knowing how to do it."

"Which I believe," said George.

"And finally, with respect to the Holy Spirit, that its province is to *enlighten*, not to organize our ideas; that it works with greater facility through a prepared mind than through an ignorant one; and that its aid in preaching is always best felt when it is helping us over ground which under its light we have previously well trodden."

"Now, brethren," continued I, "I think your conclusions are very satisfactory indeed. And as you have both talked yourselves out, suppose you act on a principle which you will find it good to always adopt in your preaching, and that is, to *leave off* when you have *done*."

HISTORY OF JOSEPH SMITH.

(*Continued from page 473.*)

[July, 1843.]

He also stated that he saw Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson delivered up by Colonel Hinkle to General Lucas, but expected that they would have returned to the city that evening or the next morning, according to agreement, and the pledge

of the sacred honour of the officers that they should be allowed to do so; but they did not return at all.

The next morning, General Lucas demanded and took away the arms of the Militia of Caldwell County, (which arms have never been returned,) assuring them that they should be protected. But as soon as they obtained possession of the arms, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel, and everything of value they could lay their hands upon; and also attempting to violate the chastity of the women in sight of their husbands and friends, under the pretence of hunting for prisoners and arms.

The soldiers shot down our oxen, cows, hogs, and fowls at our own doors, taking part away and leaving the rest to rot in the streets. The soldiers also turned their horses into our fields of corn.

Here the witness was shown General Clark's speech, which is as follows, viz.:—

"Gentlemen,—You, whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, &c., for your families.

Those that are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you (except such as charges may be hereafter be preferred against,) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately.

It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you.

The first requires that your leading men be given up to be tried according to law. This you have complied with. The second is, that you deliver up your arms. This has also been attended to. The third stipulation is, that you sign over your properties to defray the expenses that have been incurred on your account. This you have also done.

Another article yet remains for you to comply with, and that is, that you leave the State forthwith. And whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me.

General Lucas (whose military rank is equal with mine,) has made this treaty with you. I approve of it. I should have done the same, had I been here, and am therefore determined to see it executed.

The character of this State has suffered almost beyond redemption, from the character, conduct, and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means.

The order of the Governor to me was, that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up and the terms of the treaty complied with before this time, your families would have been *destroyed* and your houses in *ashes*.

There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency.

I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops; for the moment you do this, the citizens will be upon you. And if I am called here again, in case of non-compliance with the treaty made, do not think that I shall act as I have done now.

You need not expect any mercy, but *extermination;* for I am determined the Governor's order shall be executed.

As for your leaders, do not think—do not imagine for a moment—do not let it enter into your minds that they will be delivered and restored to you again; for their *fate* is fixed—the DIE is cast—their doom is *sealed*.

I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are; and oh! if I could invoke that great Spirit of the unknown God to rest upon and deliver you from that awful chain of superstition and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man! I would advise you to scatter abroad, and never again organize yourselves with Bishops, Priests, &c., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors. You have brought upon yourselves these difficulties by being disaffected, and not being subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

When asked by the Court if it was correct, and after reading it, he replied:—

Yes, as far as it goes; for, continued he, I was present when that speech was delivered, and when fifty-seven of our brethren were betrayed into the hands of our enemies, as prisoners, which was done at the instigation of our open and avowed enemies, such as William McLellan and others, and the treachery of Colonel Hinkle. In addition to the speech referred to, General Clark said that we must not be seen as many as five together. If you are, said he, the citizens will be upon you and destroy you; but to flee immediately out of the State.

There was no alternative for them but to flee; that they need not expect any redress, for there was none for them.

With respect to the treaty, the witness further says that there never was any treaty proposed or entered into on the part of the "Mormons," or even thought of. As to the leaders being given up, there was no such contract entered into or thought of by the "Mormons," or any one called a "Mormon," except by Colonel Hinkle. And with respect to the trial of the prisoners at Richmond, I do not consider that tribunal a legal court, but an inquisition, for the following reasons: That Mr. Smith was not allowed any evidence whatever on his part; for the conduct of the Court, as well as the Judge's own words, affirmed that there was no law for "Mormons" in the State of Missouri. He also knew that when Mr. Smith left the State of Missouri, he did not flee from justice, for the plain reason that the officers and the people manifested by their works and their words that there was *no law nor justice* for the people called "Mormons." And further, he knows that Mr. Smith has ever been a strong advocate for the laws and constitutions of his country, and that there was no act of his life while in the State of Missouri, according to his knowledge, that could be implied or construed in any way whatever to prove him a fugitive from justice, or that he has been guilty of "murder, treason, arson, larceny, theft, and stealing,"—the crimes he was charged with by General Clark, when he delivered him over to the civil authorities; and he supposes that the learned General did not know but there was a difference between "larceny, theft, and stealing."

The witness also says that they compelled the brethren to sign away their property by executing a Deed of Trust at the point of the bayonet; and that Judge Cameron stood and saw the "Mormons" sign away their property; and then he and others would run and kick up their heels, and said they were glad of it, and "we have nothing to trouble us now." This Judge also said, "God damn them, see how well they feel now." General Clark also said he had authority to make what treaties he pleased, and the Governor would sanction it.

The witness also stated that he never transgressed any of the laws of Missouri, and he never knew a Latter-day Saint break a law while there. He also said that if they would search the records of Clay, Caldwell, or Daviess Counties, they could not find one record of crime against a Latter-day Saint, or even in Jackson County, so far as witness knew.

BRIGHAM YOUNG.

Lyman Wight sworn. Saith that he has been acquainted with Joseph Smith, senior, for the last twelve years, and that he removed to the State of Missouri in the year 1831, when the Church of Jesus Christ of Latter-day Saints was organized agreeably to the law of the land. No particular difficulty took place until after some hundreds had assembled in that land who believed in the Book of Mormon and revelations which were given through said Joseph Smith, senior. After nearly two years of peace had elasped, a strong prejudice among the various sects arose, declaring that Joseph Smith was a false prophet, and ought to die; and I heard hundreds say they had never known the man; but, if they could come across him, they would kill him as soon as they would a rattlesnake. Frequently heard them say of those who believed in the doctrine he promulgated, that, if they did not renounce it, they would exterminate or drive them from the country in which they lived. On inquiring of them if they had any prejudice against us, they said "No: but Joe Smith ought to die; and if ever he comes to this country, we will kill him. God damn him."

Matters went on thus until some time in the summer of 1833, when mobs assembled in considerable bodies, frequently visiting private houses, threatening them with death and destruction instantly, if they did not renounce Joe Smith as a Prophet, and the Book of Mormon. Sometime towards the last of the summer of 1833, they commenced their operations of mobocracy. On account of their priests, by uniting in their prejudices against Joseph Smith, senior, as I believe, gangs of from thirty to sixty visited the house of George Bebee, called him out of his house at the hour of midnight, with many guns and pistols pointed at his breast, beat him most inhumanly with clubs and whips; and the same night or night afterwards, this gang unroofed thirteen houses in what was called the Whitmer Branch of the Church in Jackson County. These scenes of mobocracy continued to exist with unabated fury.

Mobs went from house to house, thrusting poles and rails in at the windows and doors of the houses of the Saints, tearing down a number of houses, turning hogs, horses, &c., into corn-fields, burning fences, &c. Sometime in the month of October they broke into the store of A. S. Gilbert & Co., and I marched up with thirty or forty men to witness the scene, and found a man by the name of McArty, brickbatting the store door with all fury, the silks, calicos, and other fine goods entwined about his feet, reaching within the door of the storehouse. McArty was arrested and taken

before Squire Weston; and although seven persons testified against him, he was acquitted without delay. The next day the witnesses were taken before the same man for false imprisonment, and by the testimony of this one burglar were found guilty and committed to jail.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 30, 1859.

HINTS TO THE PRIESTHOOD.—Our religion—the religion of the Gospel of Christ, as revealed in these last days, and taught and believed by Latter-day Saints, is pre-eminently a common-sense religion.

It is this very feature that so effectually distinguishes it from all other religions of the day. It is this feature that makes it so glorious, so loveable, and so dear to the true Saint. It is this feature that constitutes its chief beauty and exalts it so far above all others. When, therefore, the Elders stand up to preach and leave this feature out of their discourses, they become in a measure false teachers. If they represent our religion or religious views at all, it is in a false light; or rather, they substitute something else and call it the Gospel; and if they create any impression at all on their hearers, other than that they are egregiously ignorant of the subject they pretend to talk about, it is certainly a false impression; and when they talk about their preaching by the Spirit, it only makes their ignorance and arrogance more glaring.

A reliance upon and speaking by the Holy Spirit is all right and proper, and the Spirit will perform its office with the righteous Elder, when there is anything for it to work upon—when there is anything new or old to bring out of the treasury of the mind—when there is anything to bring to the remembrance of the speaker. But the Spirit will never make a good and intelligent speaker of an ignorant noodle who in this day *prides* himself upon not being able to read or write. We do not so understand the office of the Comforter.

Some of the Elders of Israel who are full of the Spirit, full of matter, full of doctrine, full of light, full of intelligence, full of principle, full of argument, and full of Scripture, and even the Prophets and Apostles, whose peculiar province it is to be full of revelation, have sometimes, in rising to speak, said that they did not know what the Spirit would dictate and bring forth, but felt assured that whatever the Lord saw that the audience required at that particular time the Spirit would bring forth. It was there, stored up in the mind, and the Lord could bring it out by his Holy Spirit, suited to the wants and requirements of the people.

Such men are full of matter and are ready to follow the dictates of the Spirit, who, discerning the wants of the people, directs the spirit of the speaker, so that he can satisfy those wants. He has *prepared* himself for this or any other emergency by study and reflection—by storing his mind with useful knowledge and correct doctrine and principle, and can, when the Spirit lights it up, as easily take from this storehouse of knowledge and supply the wants of an audience, as indicated by the Spirit, as he could take from his shelf a book and read the contents thereof to those around him. Off-hand discourses from such men are interesting, because they have previously applied themselves and disciplined their minds, and because they have

point, aim, and object, as well as intelligence, argument, and force in them, and because they edify and instruct. Unfortunately, some of the Elders, who lack all the qualifications of those above-mentioned, have borrowed and made use of their language, without discerning the difference between such men and their own stupid brains and dull and empty minds; and they have arrogantly and presumptuously attempted to teach the Saints and instruct the honest seeker after truth, expecting the Lord to turn schoolmaster and miraculously make a scholar and wise man out of a dunce. It is this class of men who have been most persevering in inculcating this erroneous doctrine of non-preparation. Had they read, studied, and understood the writings, the sermons, the epistles, the sayings, and the spirit of the Prophets and Apostles whom they presumptuously attempt to imitate, they would have learned that those men are constantly urging the Elders to *learn* doctrine and principle, and to acquire knowledge of every kind as they have opportunity, so as to *qualify* themselves more effectually to assist in building up and establishing the kingdom of God on the earth; and particularly are the Elders counselled and instructed, in preaching the Gospel, to teach such things as they know and understand, and to improve every opportunity to add to their store of knowledge, intelligence, and wisdom, that they may be prepared to deal it out as required. Did they understand the men whom they so erroneously quote in justification of their own stupid conduct, they would have learned that they were as great admirers of learning and intelligence, tempered, guided, and controlled by the Spirit of God, as any men living.

We have said that preaching the Gospel is one of the most important of the works to be performed in this dispensation. To do this effectively and acceptably to its Divine Author, and in such a manner as to do justice to its exalted character, the Elders must be *prepared* truthfully, intelligently, and correctly to unfold its principles and doctrines, and to introduce argument and evidence in their support. Their minds must be informed and stored with those principles and doctrines, arguments and evidences, which should be arranged and classified, by study and reflection, and laid by in order, ready to be taken and brought forth to suit the wants of their hearers from time to time as the Holy Spirit shall suggest. This cannot be accomplished without careful reading, study, and reflection. If the Elders will exercise and cultivate the talents which the Lord has given them, and improve the opportunities so readily furnished them to garner away in their minds stores of useful knowledge and correct principle and doctrine, and thus, by study and reflection, order and discipline the mind, and then yield themselves to the guidance and direction of the Holy Spirit, they need be under no apprehension as to the result. The Comforter will assuredly perform his office, and bring forth from the storehouse things new and old to meet existing requirements, and bring to their remembrance all things requisite for the occasion. But it is evident that the Holy Spirit cannot shed its light upon a mind empty and void, so that any real good can possibly result from it, from the fact that there is nothing for it to operate upon. Or, if it should shed its light abroad over a mind stored with the necessary principles, doctrine, and information, but heaped and jumbled together in confusion, without order or discipline, the same or a similar difficulty would exist to a very great extent. It is not the office of the Comforter to supply the material in the one case, nor to organise, arrange, and set in order in the other. Nor is there any promise that he will bring things to our remembrance that we never knew. Let the Elders, then, correct their erroneous and foolish notions relative to study and preparation to preach the Gospel, and at once set about a reformation in this respect. Be assured you cannot acquire too much knowledge

or information. You cannot be too well prepared—you cannot be too well supplied with doctrine, argument, or proof, if you will let all be in subjection and under the control of the Holy Spirit and power of the Priesthood.

We wish the Elders to understand us correctly, and not run into the opposite extreme. We have on former occasions distinctly stated that we do not expect that the Elders will all be popular orators, nor do we desire that they should be. Neither do we expect them to become acquainted with and observe all the laws of rhetoric in their discourses; nor do we desire them to write or commit them to memory, or to deliver them in set phrases or antiquated formalities of style, or to make any attempt at vain display. On the contrary, we decidedly disapprove of any such characteristics. We care not how simple and humble in his style the speaker may be, if he has truth, matter, point, object, thought, and common sense.

If he conveys his ideas clearly, forcibly, and correctly, it matters but little how humble and simple may be the language in which it is clothed. If his heart is filled with the love of the truth and interest in the work, and his life so ordered that he has the presence and influence of the Holy Spirit, he will be able to interest, edify, and instruct his audience, and effectively preach the Gospel.

We have said that it matters not how humble and simple may be the *language* which the Elders use in preaching the Gospel under certain circumstances. We also earnestly desire not to be misunderstood in this matter either. We most distinctly and emphatically mean *language*, and not an unintelligible jargon. An intelligent and observing man, though unlearned, as the world understand the phrase, may speak the English language correctly, and so as to correctly convey his ideas, and with force and energy, although the words used may be homely and simple, and adapted to the understanding and capacity of the most illiterate. Plain simplicity and homely speech are not incompatible with a *correct* use of the English language. We hope the Elders and Saints will give this matter their earnest consideration.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City,
June 2, 1859.

Elder Asa Calkin.

Enclosed I forward you a copy of the obituary of Leo Hawkins.

You have doubtless heard, ere this will reach you, of the *detour* of the United States' Associate-Judge, Hon. John Cradlebaugh, through the southern settlements of Utah, and of the accompanying developments of civilization. His Honour was escorted by a military detachment of 100 dragoons and two companies of Infantry; and last, though not least, by 100 camp loafers, on whom the soldiers entailed the unkind sobriquet of "the shirt-tail Militia."

The Judge's advance through the settlements was made terrible to the inhabitants by the unmerciful, bold, and daring onslaught made upon chicken-coops, pigs, pens, fat beeves, and everything else calculated to satisfy the appetites or fancy of his Honour's escort. Thus was a HIGH-minded Judge and a portion of our gallant army triumphantly promenading the public domain, as though they were in an enemy's country forcibly levying black mail from the inhabitants.

The town of Parowan was an exception. It is very compactly built, surrounded by a wall. The citizens armed themselves with clubs and revolvers, and kept watch during the nights that the Judge camped near that place. The inhabitants of Parowan, however, were indebted to the citizens of Beaver, who sent them timely notice of the thieving propensities of the reckless band, who

were certainly a disgrace to the stars and stripes they bore.

The citizens who visited his Honour's camp were generally treated roughly and insulted. Messrs. Hiram Judd and Lucius Fuller, while peaceably in search of cattle, visited their camp at the Mountain Meadows, and were fired upon by order of an officer.

About the time of his Honour's return to the Mountain Meadows, an express arrived in camp. What news it bore I know not; but it entirely changed the proceedings of the camp. After that, every citizen who visited the camp was treated with ordinary civility, and no attempts were made to disturb anybody on his Honour's further return.

Major Carleton and command were left at the Mountain Meadows. He was engaged in piling up, at the place of the attack upon the unfortunate emigrant party, a monument of cobble rock, about ten feet in diameter. Judge Cradlebaugh and escort returned north, with the exception of the "shirt tail" corps, who were left in camp at Jacob's Twist, with three days' rations and an old rifle and shot gun. They were in a very destitute and desponding condition, being left in an Indian country with 400 miles of barren desert between them and the California settlements. A few of them had stolen some horses from a neighbouring settlement, had been pursued, and the horses were recovered. Captain Campbell had refused to permit them to return with his company (the military portion of Cradlebaugh's escort), and they were afraid to return unaccompanied by the military, expecting that the citizens from whom they had stolen would justly wreak vengeance upon them. They assigned as a reason for stealing, that Captain Campbell refused to allow them the rations which had been promised them before leaving Camp Floyd, and they were therefore compelled to steal or starve. Whether they will turn into bands of desperadoes and continue to infest our southern settlements, or pursue their dreary way to California, is unknown. If they decide on the latter alternative, many of them, being without shoes, must inevitably die on the rough desert road.

These men stated they were employed by Government for a year, and were discharged without means to get away, although they had been promised, at Camp Floyd, transportation to California. In the course of the Judge's tour, the interpreters succeeded in bringing two or three Indians into the camp, and the officers asked the Indians to bring in their squaws. The interpreters said the Indians had been taught that they must be virtuous. The officers said they would be well paid.

The Judge told the people in the south that he should return with a greater number of troops. He told the Tithing Clerk at Beaver that the citizens might plough and plant, but they would not harvest.

President Young's health is very good. He has attended the Tabernacle the last two Sabbaths and preached. The Saints were very much pleased to see and hear him.

President Kimball's health has been impaired by an attack of influenza, from which he has suffered considerably. He is, however, somewhat better.

President Wells and the Twelve Apostles are in tolerable good health, with the exception of brother Amasa Lyman, who has been afflicted with determination of blood to the head.

The season is very backward throughout the Territory, but the grass on the range is unusually good. Slight frosts have done some injury recently.

Yours truly,

GEORGE A. SMITH.

OBITUARY OF LEO HAWKINS.

In Great Salt Lake City, at eleven o'clock, p.m., of Sunday, May 29th, 1859, Leo, son of Samuel Harris and Charlotte Hawkins, departed this life, after lingering with consumption about eight months.

He was born in London, July 19, 1834, and was baptised into the Church of Jesus Christ of Latter-day Saints by Elder John Banks, October 23, 1848. He immigrated to this country with his parents in 1849, and remained with them at St. Louis and at Council Bluffs till 1852, when, in company with his mother and family, he immigrated to this city, and arrived September 24, 1852. His father died at the Bluffs.

September 20, 1853, he was employed as a clerk in the Historian's Office, in which capacity he continued to act until prevented by the malady which terminated in his death.

He was a first-class penman, of which the Records of the History of Joseph Smith, books D and E, furnish abundant proofs. To his specimen of ornamental penmanship

exhibited at the Deseret Fair, in 1856, was awarded the first prize.

On the 7th of February, 1854, he was ordained a member of the 27th Quorum of Seventies; and on the 4th October, 1856, he was ordained a President in the 22nd Quorum.

He married Sarah, eldest daughter of John and Ellen Kay, January 31, 1856. In September following, he was appointed Recorder for Great Salt Lake County; and while acting in this capacity, he executed plots of Great Salt Lake City and other surveys of the county with great precision and accuracy, for which his peculiar taste and talents eminently qualified him. He introduced indexes and established a plot book, which facilitated the land business greatly.

In the Sessions of 1854-5, 5-6, he was Assistant-Clerk in the Legislature; and in 1856-7, 7-8, and 8-9, he was Secretary to the Legislative Council.

He was a Major in the Corps of Topographical Engineers of the Nauvoo Legion, Honorary Member of the Typographical Association, and a Member of the Deseret Agricultural and Manufacturing Society.

Such were his powers of perception and comprehension, and such his application and assiduity, that in the year 1856 he turned his attention to Phonographic Reporting; and notwithstanding the multifariousness of his business engagements, he completely mastered the system, and became a verbatim reporter in the unusually short period of five months.

His daughter Ellen K. was born December 8, 1856.

His son Leo was born January 1, 1859, and died May 28th, of inflammation of the bowels.

His remains were interred on his own lot in the Cemetery, on Monday evening, 30th instant. A large number of friends attended the funeral. The procession was formed at the house of his father-in-law, Elder John Kay; where, after prayer by Elder R. L. Campbell, by request, while the friends were gathering, Elders W. Woodruff and George A. Smith offered some consolatory and instructive remarks.

Great Salt Lake City,
June 2, 1859.

Dear Brother Thomas Williams,—I was highly gratified on the receipt of your very interesting and most welcome letter, especially so because of the information it contained relative to the British Churches and your General Conference. A few extracts from it were published in the *Deseret News*, which you doubtless saw. I hope to continue to hear from you occasionally of the condition of the European Churches.

You will perceive, by perusing the New York papers, that things are changing respecting the affairs of Utah, and that those who came here clothed with judicial authority, and who used that authority for the purpose of injuring this community and destroying our best men, have now fallen into the degradation they thought to bring upon us; and notwithstanding the influence they brought to bear in their favour, the Lord overruled it all, and, as in many other instances, "made the wrath of man to praise him," and caused them who would fight against Zion to be removed, while those who have defended her he has sustained.

I still keep busy, having a variety of business matters to attend to. During the sitting of the Court at Provo, I was present, attended it every day, and therefore had a good opportunity of knowing the spirit and intention of his Honour, Judge Cradlebaugh, and the wicked clique who were with him; but they were foiled in all their vile schemes. If they had gone like men, jurists, and scholars, without troops, without any military *posse*, and treated us citizens like civilized beings, they would have been aided to bring criminals to justice. The Administration have signified their disapproval of the course pursued by the Judges, and the prospect now is that we shall have a change of Judges, Postmaster, and some others.

The wise policy pursued by President Calkin is duly appreciated here, especially by his friends and acquaintances, who know his zeal in the cause of human redemption.

We had a long and tedious winter, but now all nature blooms with life, and we have a good prospect of fine crops of grain, vegetables, and fruit.

Brother J. V. Long, who is here, joins me in kind love to all.

Your friend and brother,
JOHN KAY.

SCANDINAVIAN MISSION.

Lorentzens Gade, 504, D. 5.
Copenhagen, June 30, 1859.

President A. Calkin.

Dear Brother,—Having made out my Half-yearly Reports, I take pleasure in

forwarding them to you, hoping that they may meet your approbation.

Through the mercy of the Lord, the Priesthood have been united in one spirit with me in carrying out your valuable instructions, according to their best abilities and the surrounding circumstances in the different parts of this Mission. Brothers Wilhelmsen and Thomassen have faithfully aided me in the duties of the Presidency. Most parts of the Mission have been visited and the Priesthood and Saints encouraged, instructed, and edified; and the Lord has prospered us, for which we feel exceedingly grateful. From the Statistical Report you will see that we have baptised in the past half-year 294 in Denmark, 90 in Norway, 123 in Sweden; in all, 507.

You will perceive from the Financial Report that I have been able in the past half-year to remit to your Office £791 2s. 7½d. to property and weekly Tithing, which has given me great satisfaction, seeing that it is an evidence that the Saints are increasing in the practical part of their religion. You will also see a new class of income—"*Savings towards Emigration*" by the Saints, for whom I have deposited in a bank here 3,029 Danish dollars, equal to £336 11s. 1½d.; showing that we have put in operation your valuable instructions in that respect, and the Saints themselves feel very happy to practise a principle which will tend to deliver many souls from the bonds of Babylon.

With regard to Denmark, I have before mentioned that we have comparatively great liberty in the exercise of our religion, and we have not this year met with any opposition or persecution worth mentioning. In Norway some of the Elders have been sentenced and imprisoned, but in Christiania they have had much peace. It seems that the Government there intends to lay before the Legislature (Storthing) that will be in session next winter a proposition or bill regarding the "Mormons." What may result therefrom I do not know at present; but I believe they are inclined to give us more liberty, or at least the same liberty as others (Dissenters) enjoy. I am judging from the fact that the Government has charged the clergy to send in statistical reports and information of the increase or decrease of "Mormonism." The parson in Christiania applied to the presiding Elder, brother Gudmundsen, for his help in giving correct statements as required of the Government. Brother Gudmundsen offered to give him the necessary information regarding not only our Church in Christiania, but over the whole country, which was accepted with thankfulness. Accordingly, brother Gudmundsen made out a Statistical Report, such as is used among us, both for last year and for this; and the parson declared himself very much obliged to Gudmundsen for the same, and said that we had good order amongst us, and that he in his report could not but speak in favour of the morals of the "Mormons" as far as he knew. The police authorities in Christiania also speak highly of the orderly behaviour of the members of our Church.

Concerning Sweden, I may say that I have visited the Conferences there and found the Priesthood and Saints doing well, considering what they have to grapple with, as the priests, through the police, have done their utmost of late to hinder and break up our public meetings; wherefore the Saints have had to gather in a more private capacity and with as little stir as possible. It was, therefore, a great treat to them to come together in the capacity of Conference meetings, which we held in Malmo on the 25th of May, in Norrkoping on the 5th of June, in Stockholm on the 12th, and in Gottenburg on the 19th. The Saints rejoiced in their religion and charged me to send you their best love and respects. We were undisturbed in all places, our meetings being held in private houses by ourselves, and the Lord favoured us with peace and joy, and poured out his Holy Spirit upon us, making us to rejoice and prophesy good things about the kingdom.

The next fall the Diet will sit, and it is my full conviction that the important question about religious liberty will come forth again with renewed strength, and that there will be a mighty struggle in favour of it. May the Lord grant it good success, that the honest-hearted in that country may be free to embrace the Gospel, and Israel be gathered out. We will pray for it and labour for it. My heart is sometimes yearning for that nation, where there are many intelligent spirits of the chosen, who by-and-by will come forth to join in the holy warfare against the kingdom of darkness and oppression.

In the Conference meeting in Stockholm, I felt prompted by the Spirit to organize a Conference in the northern part of Sweden, by the name of Sundswall, and appointed the Travelling Elder there, Charles E. Lindholm, to preside over the same. He has been and is a good young man, and has good influence. There are 26 members in the Conference. That part of Sweden is called Norrland, and goes to the Russian boundaries. Thus the whole of Scandinavia is organized. May the name of the Lord be praised, and his kingdom gain more and more territory.

At last, dear President, I cannot but express my thankfulness to the Lord that I am preserved in health and strength, feeling well every day, trying in my weakness to do my best, feeling love and respect for you, and feeling that I am united with my President in this work.

May the Lord bless you and your Counsellors, and all united and associated with you, is my prayer and the prayer of my co-workers and the Saints in this Mission, who join their love and respect with mine.

Yours faithfully in the Everlasting Covenant,

C. WIDERBORG.

PASSING EVENTS.

GENERAL.—Thunder and hail storms of a terrific character have lately visited different parts of the country. A waterspout fell lately at Tornagrain, between Inverness and Bogroy, doing considerable injury to the fields and carrying off immense quantities of earth and sand. The religious revival movements and excitements in the north of Ireland still continue unabated. A conspiracy against Prince Milosch and his son Michael has been discovered in Belgrade: the former was to have been assassinated on the 11th inst. at Topschider, and the latter at Schabaz: the conspirators are ex-ministers and senators. A letter from Naples of the 12th states that troops were pouring into that capital, and that the number was to be raised to 30,000 men. At Bologna, up to the 8th inst., there were 5,000 volunteers in the town, who threatened to revolt if they were not led against the Pontifical troops: these volunteers had fraternized with 2,000 Piedmontese troops and 1,200 Roman Carbineers.

MEMORABILIA.

PELOPONNESUS.—The ancient Peloponnesus (or island of Pelops,) was the celebrated peninsula now called the Morea, comprehending the whole southern part of Greece.

ROMAN CONSULS.—In the ancient republic of Rome, two chief magistrates, designated Consuls, were annually elected in the Campus Martius, and invested during their term of office with regal authority.

MARINER'S COMPASS.—The oldest known account of the mariner's compass, or magnetic needle, is that given by Raymond Lully, of Majorca, in his work entitled "Fenix de las Maravillas del Orbe," published in 1296.

SPANISH PROVINCES.—Spain is divided into fourteen provinces—namely, Gallicia, Asturias, Biscay, Navarre, Aragon, Catalonia, Valencia, Murcia, Granada, Andalusia, Estremadura, Leon, Old Castile, and New Castile.

ATHENÆUM.—The Athenæum was a place in ancient Athens, dedicated to Minerva, where rhetoricians, philosophers, and poets declaimed and repeated their compositions, and which was open to all the professors of the liberal arts.

TO TELL THE HEIGHT OF AN OBJECT BY ITS SHADOW.—Set upright a rod of known length, and measure the length of its shadow upon a horizontal plane: measure the length of the shadow of the inaccessible object of which the height is required; and then work by the following rule of proportion:—As the length of the rod's shadow is to the rod's height, so is the length of the shadow of the object to the height of that object.

TO TELL THE HEIGHT OF AN OBJECT WHEN THERE IS NO SHADOW.—Set upright a rod equal to the height of the eye, and at such a distance from the foot of the object to be measured, that the observer, when lying upon his back, with his feet against the bottom of the stick, may see the top of the rod and of the object in the same line. Then, as in the former case, by the proportions subsisting between similar triangles, the height of the object can be readily told.